M 2493

Group II/Barn

Thursday, November 14, 1974

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Must Remain in
Transcription Room

MR NYLAND: Questions and answers tonight. Last night we had the second seminar. Also they started to ask questions. It is difficult to separate questions about what is Work and Work itself as an application, and I cannot blame them because they -- those who come also sit in in other meetings, so they are affected by it; and of course they do know that the reason for knowledge about Work means with us that it has to be applied. I encourage them to read ALL AND EVERYTHING. It's a very definite necessity. Also, I've told them last night that I expect most of them, as many as possible, to come to listening, to the tape listening tomorrow. It is a combined package. On the Friday they will be reminded of what we talked about on the Wednesday.

I think what we do on the Wednesday will be of use. I've said that before, not only to that group. The group is already large. It is very difficult to have any degree of intimacy, as if one has a little conversation in a room with five or six people. I have to rely more and more on the small groups continuing their discussions and of course for people who are just new and really do not know much about application, a small group is of not much use; but that what we talk about quite logically has to do with Gurdjieff and very definitely about what is meant and, as it were, what is not meant and corrections about when one goes off the road, does

not adhere to principles and does not even understand what the meaning is and why one is interested or perhaps even should be interested in Work.

All such questions concern all of us. You return yourself all the time to exactly the same propositions. It does not matter how far you go in development of this Work. It does not matter how much conscious and conscientious you will get. You will all the time return to simplicity of that what is needed to understand logically and to apply it in that way for yourself in an understanding of what is then needed, seeing yourself more and more in whatever you are, even what you have been and seeing the necessity of further growth, constantly in applying that what is simplicity of Work itself, constantly objectivity, constantly a desire to become free from subjectivity itself, constantly remembering that we are talking about life, that we are talking about inner life, the potentiality of inner life and that what is really a combination of a variety of different culminations of properties in the personality which ends up in the formation of a soul.

It has to do with the building of something that is useful for all of us on Earth and the place we are in, in connection with total laws as much as we can understand of the universe or that what we call omnipresence and the different attributes of the Lord God Almighty. The question of inner life came up in one of the meetings. Where does inner life begin? Where does it end? What is it really when one talks about development of inner life? When actually can one consider it real inner life?

Of course those are a little bit theoretical questions. Where does inner start when you start on the outside, which is then outer? Just a little penetration from the surface within becomes already inner. I mean there is no further definition necessary, because it is away from that what is outer, and we talk then outer periphery; but also such periphery also can go a little up and down with making a little indent, you might say, on the surface of oneself, the surface of the Earth, the surface of one's body; and if we consider that personality as something that is worthwhile exploring, we start by going inside. How far now this question of inner becomes inner, no one knows because in consideration of what is outside everything that goes in is inner, so you come already right from the beginning in a different form of inner life, because that what is later a form of inner life is still different; but definitely when it is inner it is not outer, although that what is close to the outside is a little bit tinted by the outside itself, and so gradually growing within, you become purer and purer regarding inner quality and less and less affected by the outer quality.

It's very much the same as when you talk about that what is outside. I've compared it several times with an artichoke. If you peel off the little outside leaves, of course you come to a kernel, sometimes not sharp, because it is still not sharply defined within; but at any one place you are, in relation to where you've come from, more inner and of course you still remain more or less outer to where you are going. So it is with essence; one becomes essential when you leave the outer surface. How much essentiality is essence, I don't know. It is always relative.

Now in this essential quality there is something that becomes more important for oneself because it is more essential. That means really that there is not as much questioning about it. It is simpler and it has as essence more value, sometimes because of concentration of certain qualities, sometimes because of more purity of such qualities. Now it is problematical where you want to start with your inner life. It's obvious it has to be life, so it has to be moving; so you won't find it so easily on the periphery or just below the skin. But when it comes within, you might say it reaches sections of your heart or wherever you have feeling; wherever there's a possibility of movement, there is a very definite indication of life existing there, life within that inner form. How much that is now concentrated and what particular quality it is depends how far you have gone, depends on the person, depends how much you have left from the outer world. And the more pure it is, you might say, the more there is of that kind of inner life; but we only talk about inner life as life existing, which is at a certain level of that kind of being as existing. When we now talk about the development of inner life, we are concerned with more movement or, as we sometimes say, more growth, more development, more possibility of using what is potential to become actual.

That is where we start to talk about Work, because so far there is enough inner life in many of us and we know about it. Also we know a little bit about the form in which that inner life happens to be as a result of the form itself being less and less dense, not as much condensed as even the periphery, more and more, as we say,

because of less density, more spiritual, sometimes even a little ethereal, so that there is not such a question about the heaviness of certain matter. That what becomes lighter and lighter is of course, from our standpoint, more spiritual, more able to move, more facile, more possibility of growth, provided there is a condition created in which that kind of a growth can take place.

Now of course there is also that question of essential essence. I call it many times that what is essence par excellence, that is, the highest degree of essentiality that a person can reach within his life. Sometimes he can touch it, and he is then quite aware of the existence. Sometimes he has to pass it by, because he doesn't know exactly if it is so, but he has kind of a hunch it is there. He has a feeling for the possibility of such an essential essence existing; and it really does not start to function for him, that is, it does not enter into his world until there have been experiences which were engaged in by this essential essence quality. Again, it depends on the kind of a person one is. How deep this essential essence is is not to be determined that easily. If the body were a very lovely sphere, then of course the essential essence is in the central point, equal distances away from the surface.

But of course your body is not like that and you have to talk about levels. You have to talk about going within and where will you start going within? At your shoulders? Or in your solar plexus? Or somewhere in your stomach? When you want to hold on to these kind of concepts of a physical body, and when it's a question of density, could there be an interpenetration of such density like

X-rays could interpenetrate in between the molecules and not be bothered by material forms? If you compare whatever experience you have with breathing and there is air, and what happens to breathing when it is going to be distributed in the body? That it stays in the lungs, yes, but as a result of the lungs expanding, as a result of stimulation because of lungs functioning, as the result of that what is oxygen within this air being taken in by the bloodstream and then starting to affect a variety of different glands and organs in the body. How? Not always by penetrating it, but simply being in the presence of it, because much of this is still a closed system.

Still, there is something that when one says, "I breathe in," that something in me starts to vibrate and I know then that it exists and it is the result of breathing, but at the same time it affects the surrounding, and so it is with inner life. It starts to affect the surrounding when there is a beginning of further growth of this inner quality and the quality now, together with whatever is affected as quantity, that what is there as purity, that what is there as essential essentiality, that whatever may be the condition of the level of being of each little cell of this inner life, all of that is still a part of my personality as a whole and the total influence of that what I think and feel always will affect the conditions of every cell of my body, including all cells represented by inner life.

So I say it is theoretical. The main things is first to see that Work is Work in accordance with definite rules. The second is the influence of such Work on oneself as a personality.

The third is the influence of such Work on your feeling, the changes that can be made. The fourth one again is that what influences your mind in thinking, and when we talk about insight or depth or emotional states or recognition of something that is of an inner, inner quality or that what really would engage one in case one wants to live a kind of a life that in depth has more meaning than it has on the surface. All such things have to be considered but you cannot define them, not easily, not much further.

Moreover, such definitions only belong to you yourself. You have no measure for every one of such changes and each measure for each person is different, because each person is differently calibrated. We have no universal system of measuring man like we have a universal measurement in the form of a centimeter. So don't talk too much about it. You just assume, at first, if you wish, that it is there and live in accordance with it. Then, when you Work, you will realize it is there without being able to define exactly how it looks, but at least you can act on it and then the totality of your personality will be affected by your behavior, behavior in the form of your ordinary movements of a physical nature, behavior in the form of your feelings in whatever you wish to allow as a feeling, the depth they will have, the level of being of a feeling, whatever that may mean for one; and of course, in the last instance, the level of the thought, the way a thought is allowed in one's mind, the clarity of the mind itself as a result of having thought, and then the totality of all three being considered from the standpoint of purity, that

as a result of wanting to Work on oneself all such three different possibilities of expression have to become all three purified.

Many attempts have to be made for that purification process, and sometimes I say you will not come to an essential essence quality until it becomes quintessence, five times at least that you will try to fractionate, if that is the word that you want to use, to distill and condense. That is really what happens, if you understand such terminology: heating it up and cooling it down, and in the meantime let certain vapors escape which are impure, or reversely, cooling it off and that that what is solidity -- solidified first, and then what remains liquid, pour it off. That is of a different kind of quality than that what remains.

All such processes of course are physical and they're also psychological, and if you want to keep on thinking and thinking about it, it's very useful; but the one thing that is most important is your desire to wish to develop and wherever the development now will take place - on the periphery, on the inside, going to the inside more and more becoming essential, or that it takes place in that what is essential essence which is, I say, par excellence - that what is existence of that what is reality. That we call life, because we are talking about life now and not so much contained in certain forms and only, you might say, certain forms which act in accordance with a detriment of holding it more down or tight, as compared to those where the life itself is already a little bit set free.

I want to mention these things because they're not entirely clear and when you talk about your groups -- in your groups about such things and there is no clarity, I wished someone would make a remark that it is not clear, not satisfying, not as yet, that it will require more research, that some of you will say, "I will try to find out what it means and I will report next week. I will find out what is in ALL AND EVERYTHING," and so everybody else can profit by it, page by page, wherever you feel that you can make a reference to it, or if you do remember a meeting we've had, you can bring it up the following week. This is, I feel, the way one should study.

I'm concentrating, as you know, more and more about the necessity of actuality of Work, of a realization of the meaning so that is is understood in exact language and can be understood by everybody who is willing to put his mind to it and wishes his feeling to be open enough to see what is meant, even by abstract ideas, not always in the completeness of theory but that that what is a description of one's feeling and the depth of one's feeling, in-depth knowledge of that what is emotion, all of it in relation to what a man is as a man, and that as a man in relation to a totality of all life, beginning with that what is right near him in relationships, in that what is inherent in everyone who is within this group interested in the affairs of Work.

You see, what I hope with all of this, you must understand that, I see many times these ideas as beginning and being generated in a family of friends, in a group of people who really are

concerned that that what is knowledge is maintained and that it is not defiled, that it is not thrown gradually out of the window, but is kept in its proper place, like the church takes care of the holy sacrament and only once in a year in the village, it is carried around to show the population that it still exists and it is kept intact. The aim ultimately is an eternal light of that what always should be available and cannot be blown out, that is not subject to the ordinary law of Mother Nature.

With this in mind, the emphasis has been of family. We have used it in connection with the school, to make a school the continuation of a family. That is why parents have to teach; that is why parents have to agree about all their children. That is why there has to be unity in such attempts by all parents for the sake of the continuation of each of the families in the school, so that there's no breakup. This is a tremendous difference in the kind of a school, which, thank to goodness, we can maintain in accordance even with the law and are sanctioned to do it. There is no public school; there is very little of a private school. They all fall into an organizational pattern and always, it doesn't matter if it's Montessori or any kind of a school, Steiner and so forth which you are familiar with. We wish to have something that remains original.

It has to be maintained by the help of each person having interest, a direct interest. Thank goodness we are not as yet full grown enough that we have to divide it into a certain kind of a system, and we won't for a long time, I'll tell you, because

we will make more and more units on a small scale instead of having a larger school. But that is what I mean, the pattern of family, to be continued when one gets together and in this case for the sake of children, but it is much, much more than that. The pattern of a family whenever there are congregations of different people of the group who happen to get together like, for instance, we have at the greenhouse where different people who have inclinations and wish for planting and taking care of flowers can have their own little table to work with.

As soon as we can in the woodworking shop I want crafts to work together in that woodworking shop for the sake of using whatever is available for us, not for a commercial reason. We will manage. It doesn't matter. We will manage with the bakery. It's got to give us that what we need for our food, and it doesn't matter so much any more if we have to pay for it or we lose a little money, whatever it may be. The bakery, as I see it, you know, particularly when you get there with little children and they have something a little bit special and there is a cookie, there is a little bit of what we call a peppernut, something that is small, just a piece of dough that has been fried or has been baked and the little hand of the little child, you know, why don't you give it something just when it goes away and say, "Let me fill your little hand. Here it is; close it up. There, it's in the fist. Don't forget it, and don't pay for it. That's on the house; that's on the bakery."

That is the feeling I want to create. I want to have people

giving things. I don't want to have people pay for every God-damned thing they get. We should have so much that there is an overflow of that kind of well-wishing, that we should be able to give it without having any thought, not only that it costs our time or that it costs some energy or it costs some money. What of it? Next time you will profit by the same thing. But the family, that is what I feel - a group who comes there for breakfast, as family, not talk nonsense; talk about your life. Dare to do it. Don't sit there forever. Come for whatever that breakfast will mean and then go and work honestly or spend your time wisely.

As I say, you come to the garage where it's a group of people gets together sometimes because several may have to wait for their car to be finished. It's an opportunity. These are the things I mean that are -- such are the possibilities of a group getting together at different places almost without any particular reason, but happening to be, as if when you are on the road and you say hello to a car you know about who passes you by. What is this kind of relationship that I really mean?

I will tell you in essence just a little bit of a story. It is not very much, but still it has an essential quality for me. Being in Hungary one year and getting a little lost, not knowing exactly where we were going because it was rather difficult through one village and another, way out in the country, and so we had to ask someone who happened to be passing by. It was a little village. No one was really there. We stopped the car and my wife went out and talked to ... and he stopped and

he said to her, "Isn't it interesting, we stop at the same time." You see how neat; such a thing is beautiful. Of course we stop at the same time but also for a mutual purpose, to give information about the road which we were in need of. When you meet together, I ask you, stop at the same time to see what can you do for someone else, just casually, not only hello or simply say, "How are you?" or whatever it is that happens to come to you. What are you thinking about regarding other people's inner life?

If we are a research group, if we are serious about our development, if we realize the bondage in which we live, if you understand the purpose of being born on Earth and having to satisfy many demands and many difficulties and obstacles that we all face in one way or the other, not one a little bit more and the other a little less. It all comes to the same and it all will be washed out, after some time of growth, after that what is required for one's lifetime, when that has come to an end. It is all the same facing towards St. Peter, and whatever may be the opening of the doors and the gates to heaven.

This is the problem I think we don't, we should not forget. We should become much more close in that sense and then we will leave each other also free, because we will understand what they mean. They will understand what we mean and then half a word is enough. The French say, bon entendu, de mille mots suffit. For a good understander, half a word is enough. Of course we are not at such points, I know, and I talk idealism. I talk and I will always talk that way of a future not reached but always on

the way, always a possibility of reaching, maybe never getting there but being inspired by trying to find out within oneself where is this road to infinity, so that then there is an experience of that question: what is spirituality within oneself, what is God within, where is the living quarters for Him, if I consider heaven having come down from [to] Earth? Where is the meeting of my 'I' with that what is my Magnetic Center? How will it be possible for me to change, in that sense becoming a real man, of being able then to give and give and give and not wishing a kind of return, not wanting to wait for it but just that and not even waiting until there is a return. I've said many times when you see a child it doesn't give a damn who gives a beautiful thing. They run away, and don't teach them to say, "Thank you, Father." It's not necessary.

If one realizes one's particular place on this Earth, you would say every moment of the day, "Thank you, God, for giving me this opportunity." But maybe, you know, these kinds of opportunities have deeper meaning even than we know. It's quite possible that we do exist without our knowledge for a very definite purpose to help maintain the universe as a whole at this particular place, and we call it Earth or that what is our body, and that is our Earth of our world, our own little solar system.

Last night a question came up about Karma, about what it actually is and the place and how, and what is this reincarnation and that particular problem of recurring or having appeared already and again having to come back, and the measurements we

usually have for that, and that we always try to interpret it with our knowledge and our so-called words and our definition of a cosmic ray, and even saying and talking about a central point of the universe as where God lives, the Sun Absolute, concentratedly, in that kind of a place of the Sun Absolute itself, from where all rays of creation seem to emanate, and perhaps not even emanate, where they just happen to exist because of emanation within and then start radiating as a ray of creation in all different directions of the universe as a whole ad infinitum; and we talked about that a little bit and it became so obvious how little one really knows, even if you want to think about it and think deeply and you cannot reach it, and there is always then something that is left, as it were, unsaid, not being able to put it in any kind of a word because a word is not sufficient or you also know that a word hampers it and you don't want to hamper that what is beautiful and sacred and lovely. And sometimes one knows it doesn't need a word and so what I talk about, the relationship of members of a family, is many times not talked about; it is just acted. It is felt and then acted. It is not reasoned; it is not explained. It is not necessary, because it is more than enough to exist, and in that sense have that kind of influence as you see sometimes at a distance; but when one talks about spiritual values there is no distance and there is a unity, because the distances have been, let's call it, shrunken to points. That is why the stars are just points. They are total worlds, but for us they are points until we start with telescopes to analyze

them and then all the beauty really disappears.

I don't know; it doesn't matter much if you agree or not agree, if you are philosophically inclined, religiously, if you are poetic in some way, if you really feel artistic as creation, if you have a depth of your feeling, all of that will determine your desire for the development of an inner life. The more sensitive you are and will become as a result of Work, the more you will feel the necessity that that what is binding you must not be any too long any more. It does not even have to be, one says sometimes. You sometimes cry out to God and saying, "What is it that makes You put me, being put in this form, what right have You to do it?" And of course it is utter stupidity and one knows this because you're not talking from your life; you're just talking from your little mind and from your little feeling which happens to suffer a little bit.

Maybe we can talk now about your Work, about your openness to Work, about your difficulties of placing things properly in relationship to each other, so that you will get through finally with fundamentals, that you will have a language made up of little letters. Will you understand the letter, the shape of it, the way you want to pronounce it, as a letter? It is just a little configuration, a crystallization of a thought, or a crystallization of a feeling, or sometimes a little concept or sometimes it is just a little form of behavior, physically; but then when you put them together they spell words, and they write your history. That is the story you will have to relate; that is what

you will find out for yourself if you wish to know what you actually are, the combination of the letters, written in different lines and different concepts contained therein and combinations making an essay in depth in that what is being said and, as they say, from philosophy to poetry, that what is the abstract expression of life as it appears first in the letters you learn. That is our school and that is where our shcool should have a family continuing, even if outer life requires a tremendous amount for oneself to cope with it. Tell me something about yourself. Yeah?

Richard Cohen: Mr. Nyland, it's Richard Cohen.

MR NYLAND: Yes.

Richard Cohen: You've mentioned recently the phrase "correct observation," and I've run into some things in my Work recently which have made me consider that.

MR. NYLAND: If I remember, "correct observation" is used by Gurdjieff.

Richard Cohen: Yes.

MR. NYLAND: And it was quoted in one of the meetings in the beginning of the reading.

Richard Cohen: Yes.

MR. NYLAND: All right? O.K. Is it now a question of correctness? What is correct?

Richard Cohen: Well, it comes up in a certain kind of attempt, at times when I'm affected and ... emotionally, and I can seem to follow my intuition; it's not a problem. But there are times when I'm in a very ordinary way and I see that it's necessary to Work but I don't ... I'm not affected or inspired or have a religious feeling of any kind, and I have to Work just by trying to observe myself. I was trying that the other night when I was in that kind of state and I was finding that I couldn't do it, and I said I'm not going to Work now; and right after I said that, something happened where it became possible. And that's happened before, and it makes me wonder what is it when I'm trying that isn't trying correctly, or I mean I feel it must have not been a correct kind of effort if I was having difficulty.

MR. NYLAND: I think it's the difference between your mind and your feeling. When you say you want to Work, you want to Work in conditions which are such and such; you're really not open to receive the conditions even if they exist on the outside. I think when an attempt is made that one wishes to Work, that opens oneself up because there is a wish and that is where it starts; and because of the wish and the extension of the wish into sincerety will remain or make a person more open, so then he can be affected by a variety of outside conditions, the atmosphere in general, in which there are these kind of currents. He is closed when he keeps on thinking that it ought to. He is open when he says, "It doesn't matter. I will be whatever there is."

(MR. NYLAND)

You must see more and more that Work represents an attaching to that what already exists. It is very much, I've said sometimes, like a cable car. We simply hook onto a cable which is constantly moving, and then you become part of that movement of the cable car. A cable car in psychology is that what exists as a current, going from absolute infinity to the negativity of absoluteness. It exists everywhere, always at any one place in the universe. It's the constancy of the existence of any kind of esoteric knowledge which happens to be crystallized sometimes, and sometimes is in a fluid condition, not as yet crystallized, ready to be taken in by anyone who might wish it. Maybe I remember - I do not know if you remember - I mentioned a story once, sitting in the office, the railroad office.

Richard Cohen: I remember that.

MR. NYLAND: Do you remember? It was Toledo. You remember that? I was, at that time -- I came from somewhere, and I had to wait for a train, and I waited for some time because the train was late in coming and I happened to think about Work, because already at that time I knew about it. It was quite a number of years ago, and then I started being open to this particular wish which was in myself, to see, perhaps even how to spend the time in waiting and not to lose it, lose such energy. All of a sudden there was a realization for myself, which I cannot trace, and only that I did know it existed. It seemed to me as if there was something

around that seemed to be trying to find out the proper place where it, as it were, could settle down, very much like a butterfly looking for a flower which was open enough, and it was that kind of a feeling that I had, not knowing how to explain it and just experiencing it, that something happened to come and settle down on me, somehow or other affecting me and then creating within me such a marvelous sense of unity, almost I would say as if being chosen to receive something that was available and which originally I did not know about; but then by the openness which came as a result of my wish, call it to grow up or to spend my time, as it were, wisely, God gave me that.

I said, "That's the way." I said it. It may not have been God at all. I think it is a fund of esoteric knowledge existing everywhere and being produced regularly by all those who wish to grow up and all those who wish to overcome the difficulties in which they find themselves as a result of bondage. All of that creates in the atmosphere around them certain conditions. Sometimes I call it a tenseness of an intensity that that what is then like a point of force which happened to be concentrated as a result of these ideas existing and of which there may be, at certain times, a certain superfluity and abundance which then become available to anyone who wishes to receive them, but for that there is a necessity of an openness and also a willingness to believe in the existence of that so that they, when they do exist, not having any particular knowledge of where they are going, they are somehow or other guided by a magnetic force

existing, which then I say it is a Magnetic Center, attracts them to certain people. Is that it?

Richard Cohen: Yeah.

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MR. NYLAND: For me, it is always a question of that kind of openness without defining at all what will come in, just being open to the possibility, like a child is open to anything that looks like a pcinic, and they don't know what is going to be in store but there is going to be fun and joy. That's all they wish for that moment, and all they wish is the expression of their life in that sense. A grownup person seeks the possibility of the utilization of his life in the best way he is able and to whatever his capacity will allow him. That is his openness and then it's up to the Lord to feed it and to make it real for him, so that then the combination of the two, that what is from the outside coming down, as if heaven comes, and that what is within, expecting that what could be and will be, that then there is a joining of such two currents together and the recognition, because those who know each other know each other from afar. Those who know that at times there is no distance will find that distance does not exist, and it is that state in which a feeling many times is a little bit advanced compared to the mind. The mind is still too much caught up in its own little cranium, but the feeling has a chance to go and roam all over the world of

his body and then is able to prepare, as it were. You see, I see these things many times like John the Baptist who, for me, is a Kesdjanian body. He just roamed all over the place telling, so and so and so and so is coming, prepare. And then Jesus came and he was consciousness. You see that was their preparation. It's the same with Jeremiah and the complaints and he said, "Repent ye, repent ye." That is just the emotional state of: be open to that what might happen. It's the same as Cassandra and the fall of Troy. Try to remember, this is not always going to be the way it looks now and there will be a time that the walls of Troy will fall and things of that kind. You understand what I mean?

Richard Cohen: Yes.

MR. NYLAND: You understand now we talk in depth. We talk in the regions where you really can be reached. We talk about places where there is still enough fertile soil, where you are not as spoiled. We talk about wanting to reach that in order to feel at home. The periphery, where you live most of the time, where everybody lives most of the time and what is the requirement for living on the Earth, is not your home. You know that. When you die you will have an idea that you are going more home, because you will leave that kind of a shell of your body that has never produced anything to make you feel not even cozy, because you have not been at ease within yourself. You have not lived in poisedness. You have not lived in harmony. You have lived

constantly in fighting, in disagreement between your mind and your little heart and that what ought to be done and you didn't do, in a little bit of conscience objecting to it and a consciousness which was just clever enough to make you stay alive and not get despaired, not despaired, desasperated, sometimes we say, and all that is right, but don't stay there.

There is a reason why there is an inner inner life. We are not hollow; we have to make ourselves empty in order to find out if it can be filled, but then it must be filled with real substance. And sometimes you will reach it by means of your mouth, of letting it, as it were, your mouth be open, and not knowing and not wishing to breathe. It is as if your mouth is staring; it is not taking in anything; it's not doing anything; it just happens to be there, to be open to that, you don't know what might come. I say staring with your eyes, you look out into the world. You don't know what to take in. Some things are too far. You cannot even distinguish them. Sometimes you close them a little bit because otherwise there is too much light, that it hurts you; but when you don't want to use your eyes, you can say, "For the time being, don't function. I just want to see if that, when it is not functioning, when not ordinary impressions from my eyes reach myself and my brain, if there is a possibility of functioning of something else."

You see, it always happens that way. Whenever certain organs are not functioning, the others will take over a little bit more, becoming a little bit more sensitive. There is a difference in

all these kind of things and when it is an 'I' and it only stares, it is not blind, but it is just not receiving and digesting the information, and as a result there is a possibility of being in contact with that what is not seen and that reaches one's inner life, standing in awe.

It is the same thing, because you don't know what to say and you are at a loss for any kind of a word. At the same time, you are very much alive, because you know that you exist but you don't know how to express it even, and you know it is in the presence of that what is of much and much larger quality than you are and it is followed by aspiration being affected to say, "But, my God, if such a thing is possible for me, why can't I continue on that kind of a road?" and you say, "Well, but I don't have an eye for that," because they have been staring themselves blind; and maybe that happened so many times that we do become blind and that we are actually so far removed from the awakened state that we even compare the state of oneself simply to a blind one, asleep one, eyes closed and not sensitive enough in that state of blindness, I call it blindness, to be able to look within, unless one can train oneself or to be able to receive, like in a sleep, one can receive information by means of a dream.

So that one has to go through the difficulties of how to relax, that the staring can have a result, so that the feeling of awe can penetrate into one's heart and that in this what is gratitude towards that what gives you aspiration, actually that what is started within oneself will take on a form for wishing

to become inspired regarding the possibility of a further understanding in that what actually is God-like. We forget it so many times because we are so damned busy, but please don't be always so busy; but then when you want to do something then remain active and don't sit down too much. You just keep on, slow down, relate your energies to that what is your capacity. Don't fall overboard and say now that like hummel hoch jauchsen, way up in the sky with your sine curve and zum tode betrübt where death is way down below, and losing yourself. This particular range of amplitude wears you out. You cannot afford it. You cannot live constantly in hysteria. You cannot live constantly in downness and being depressed and living and going through the valley of death. In between somewhere you will have to find your road, but it must be your road, not what someone else prescribes for you.

You have to start within, within yourself of finding out what can be kindled. But start with that in a very simple way and you say, "But I want to find out first, what is it that I am working with?" Because that what I am I don't know enough and it is dull, not sufficiently sharp. It is not trained. My Magnetic Center only attracts -- it is attracted to that what can help, but then when it comes in, I say through one's mouth openly wishing; hoping is stretching out one's arms at times and saying to God, "I am ready, why don't you come?" And then maybe such a thing does come and then you are touched and then you say, "What do I now?" And then the answer is just wait; just be. Afterwards you will find out what you should become. That I say is

like a prayer that you have to understand for yourself.

You have to deepen your life much more because you're not children any more. You are entitled to that kind of knowledge, what is your life for, but you have to find out by research what it might be for and try a variety of different things to see what might actually give an answer and to be active in the vineyard of the Lord by tilling your own soil, your own, as it were, explorations of your body in behaivor forms which you are entitled to and which are sometimes a little unknown and sometimes experimental; but nevertheless this continuation of the wish to be alive and to express it and to go across this field and that field and being fooled that the next field is much greener pasture and being there and then trying to return again to your old fleshpots of Egypt.

Try to understand this life a little deeper so that it really starts to take on a perspective for yourself, that you have an aliveness that has a place within you and that you embellish all of what you can do with your brain and your mind and your heart and your feelings, all of that then gradually become such a part of you that you say, "I am a changed kind of a man because now I find my poisedness and my harmony within myself," because that is where it really belongs. It will be in my mind; it will be in my heart. I can still my heart and say, "Don't palpitate all the time; don't be all the time excited, but be as I wish," so that it then has force which is directed towards a certain thing in a concentrated way. I say sometimes that my yes is yes

and that there's no further question about the no.

But you see, we will continue to talk about these things and you have to extract from every opportunity which exists that what is inherent in that opportunity, like the openness to that what is outside like esoteric knowledge happens to be crystallized here and there, and all you have to do is to really come take it in and then melt it in your mouth. Try to understand the laws of this Earth, try to see where God could be placed, where He, as a universal entity of intellectual capacity of consciousness and conscience could belong as an image for oneself and just see that that what is, is then, and then having the wish in this form of inspiration to go up towards it and say, "Which way is it to go?" and He will tell you, "Go inside." Don't travel all over the world. That is what you do in astronomy; that is what you do when you really want to spoil it, but within there is still virgin field.

It's not that I think that science is not right, but it ends up so often with just a little bit of an analysis without any wish of reconstructing it and making a synthesis out of those materials you have uncovered. You see, real science of course leads to that what is beyond all these little data which I gather to put together and then make a little bit of a law and then being able to predict something that perhaps is going to happen, and of course satisfying our cleverness. But a person who really becomes scientific stands still so many times because he doesn't know exactly what is what, although he keeps on finding out this

and that and lovely and beautiful things and makes them and temporarily being satisfied because his pride is involved in it. But when he has done it for some time he knows that his pride is not really the wish for himself. He wants to understand what is beyond it, to see why there is space between molecules. It is not just a matter of a kernel within an atom and all the different electrons rotating around it. He wants to know why they are rotating. Why can't they stand still and still form a certain harness or protection for the kernel within? And he still doesn't understand why in that kernel, this center of an atom, there are protons and electrons, and why should they neutralize each other, and why should the charges be on the outside and not within, and why does he feel that his essential values do not have the same negative quality as that what he is as a manifestation to the outside world? It's very interesting that in an atom the electrons represent negative quantities and they circulate around the center. In the center there is positivity and there are neutrons. There are neutralizing forces and there are great many of such things we now discover but we should have known it already long ago.

All my negativity is on the outside. Everything I call negative is inherent in my forms of behavior, mostly my physical expressions, but the closer I come within my essential values the more there is that kind of a blaance, because there is a positivity. The positivity is my Magnetic Center; that is where the emanations of that what actually exists exists as is, in its positive value of life; and when that starts to radiate from there,

then it meets that what comes from the outside, carried sometimes by an 'I' coming in to tell this Magnetic Center, here we are and what do you bring; and this Magnetic Center is not interested in the negativity of life. She says that is a denial, and you must understand that that what is really, this, my wish, of the positivity of a kernel within, that what is the nucleus of myself, that I wish to protect because I don't want any negativity unless it is understood by means of positivity. Then there can be neutrality within me.

You see, these rules for wishing to become actually that what one ought to become, including scientists and philosophers, always have to go much deeper than they want to go at the present time, because they're so ready to publish a book and make a name for themselves. But if they actually wish to study, they just stay within their little room and maybe a nice chair because they do get tired also, and a little bit of a desk, maybe a roll-top desk you know, old, not hardly able to move any more because it has gone up and down so often, and the little boxes inside, they are also warped perhaps. Still, it is useful because it is beautiful to look at it, and it is amazing when one sits at it what atmosphere can then enter into one's heart.

Again I say it is not a question of sentimentality. It's a question of deep emotions that one has to experience and it is open for every one of us to the extent that we wish, to the extent that we are serious about trying to make it a reality, not to just consider it and not to just keep on reading books about

it, but just the experience of that what is reality for someone else, then transforming it in accordance with that what we can become, so that then the rules of Gurdjieff can be applied. Then that what is correct observation can yield results of impartiality and an understanding of timelessness.

You see, I hope here at this Thursday, you've had three or four meetings now this week, and you have a great deal of information. I've listened to them. They are right. They are very good. They are necessary to remind you; you bring on that, on that kind of a table, you bring the results of your Work. You will bring more and more. I've suggested that it has to become more and more an exchange with those who now come to certain meetings and are becoming more or less regular, that is those who are sturm guests, you know those who always sit at the same table everywhere in the world wherever there is a little bit of a cafe for early morning coffee.

That is where the Work is going to be done and discussed and understood. That is where it's going to be certain tests and asking for a task. That's where certain commitments will be made. That is where the next day you come back and you say, "I have lived last yesterday ... Oh, I forgot it was yesterday. It seems ages ago, but still I do remember I was then, I do not know where, somewhere in the universe, but I existed. I did see at times. I did not see because I was staring, and sometimes I didn't hear because I was so busy listening to my own conscience."

At the same time, I want to tell you, the world is beautiful

for me because I have invested my interest in that. I constantly plough back everything I make, not for making more profit but for the acquisition of more capital, that finally there will be substance of my personality and finally when it is being weighed it will prove to be in the realm of an individuality.

I wish we could talk sometimes like that, seriously and simply and really reach that what you ought to reach for yourself within and which of course you do reach once in a while, when you are in your inner inner chamber, your essential essence; and you talk with your God and you invite him and he's coming in, much to your surprise, because one doesn't consider oneself worthy. Regarding esotericism, one is always worthy when the attitude towards wishing to be convinced that God exists, and that mankind is made in his image. When that is a realization for oneself, God will always come because then He knows that whatever questions you ask are in the direction of the Lord, and He always will help anyone who wishes to till the soil with his own, hiw own body I say, of his own world, his own earth within his world.

You must learn to grow; you must really make attempts; you must really stand up when you really know that what you are doing is right. You should become sufficiently strong that you can tell others, "Please don't talk like that. It doesn't belong here. Please don't disturb me; I'm talking to my future. Please sit somewhere else where you wish to be, or I will go some other place. If you don't want me around, it's all right. I don't

need you, but if I do need you, maybe at that time you will need me." Relationships which are honest among us; relationships which, if you could make that, would rest on the potentiality of yourself, not on that what is actually already in existence. It's only a little means to an end, but if you could indicate the wish for unity of a Kesdjanian body, a fulfillment of the SOL,LA,SI. If you could understand a relationship of unity of a Soul on the level of a Soul. If, for a little while, you get rid of that what is just ordinary, common and natural. If for a little while you would like to think how it would be in a spiritual world, how you would be if you were actually a man, how then you would behave and how then you would be completely free from the opinions of others.

It is not that you have to pity them, but you have to learn to appreciate them sufficiently without being affected. You keep on Working for yourself, to establish for yourself your own solidity, that what actually is going to carry you across the River Styx, you know, where Charon will carry you in a boat, going from unconsciousness into consciousness, going from your ordinary little bit of what we still call a conscience, but is nothing else but just ordinary adaptation to ethical rules, into that what is the objective conscience for a man.

You see, on that boat across the Styx you will meet many Souls and there will be conversations of an entirely different character than in a book. Although it will be pronounced in some way or other, just to make it more available to oneself and

perhaps even there is a use of words. And who knows that on that little, as it could be called, a houseboat crossing the Styx, the river, and going from Hades into Heaven, that then maybe there is song of some kind or music or what are voices in harmony of whatever there are as chants or that whatever can exist as of a higher value wanting to exist simply for the sake of existence, and not as yet wishing to determine in what particular form it ought to be cast, because that will only take place after one reaches the new regions of an objective, cosmic and universal consciousness.

Have a good Friday tomorrow. Why don't you make a Friday of austerity, your food of feeling and of mental activity, just austere. It won't kill you; it won't do you any harm. It might help you to understand each other in the quietness which then will be many times and which you will learn to appreciate and in which then your eyes will see better and your ears will hear more and in which you will experience that what is whiter than snow. Good night, everybody.

END TAPE

Transcribed: Rita Herman
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Proof: (2) Proofer unknown
Final proof: Sandy McKenney
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